THE

Little Review;

OR, AN

Inquiſition of Scandal;

Conſiſting in *Anſwers* of *Queſtions* and *Doubts*, *Remarks*, *Obſervation* and *Reflection*.

Friday, July 6. 1705.

THE Society always thought, that when the Nature of the thing anſwer'd it ſelf, they need not be troubled with it. The Gentleman who ſent the following Letter, is, it ſeems of another Opinion, and is Angry he is not reply'd to, tho' he could not expect his Letter deſerv'd it.

Chelſea, July 2. 1705.

Mr. Review,

I *Was concern'd in the Miſſion of a Letter to you, dated the* 18*th of* June *laſt, containing a Complaint of the ſwelling Number and Bulk of* Advertiſements *in the* Review of the Affairs of *France, which I find is neither Remedied nor Vindicated; Wherefore hence forward I ſhall take you for a* Mercenary Foe.

φιλαληθοπος.

The ſhort of this Story is, The Gentleman is an Enemy to the Advertiſements in the *Review*.

Whether his Reaſon is, that he wants more Matter in them, and is a Friend to the Caſes there handled, that he thinks there is not enough, we know not; or whether that he thinks the Paper could not ſupport its own Charge without them; and ſolely having them firſt rejected, he aims at ſinking the Deſign; we know not, nor has he explain'd himſelf on that Head.

But to anſwer him in kind, The Author lets him know, that firſt of all 'tis apparent the Principal Support of all the Publick Papers now on Foot, depends upon the Advertiſements; and he believes the Perſons concern'd will not take it amiſs, if he ſays moſt of them could not bear their own Charge without them.

In the ſecond Place they are found uſeful in their Place, both to the Perſons who ſend them, and thoſe that read them.

3. The Practice in the *Review* is back'd by Cuſtom in the beſt Papers Publiſh'd in the Town, the *Gazette*, *Poſt-Man*, &c. And the Gentleman ought to write to thoſe Authors, and when they lay it down, the *Review* will follow.

In the mean time, the Author ſays to this Petulant Objector, That if his deſign is, that he

ſhould write the *Review* for nothing, as he did for above a Year, he begs his Pardon, and is not free to it, if he can help it; if he enveis his Gain, 'tis his Ignorance, for if he knew how ſmall it was, he would Contemn it.

But laſtly, The Advertiſements being paid to the *Printer*, if he can perſwade him to Print it without them, and not enlarge his Demand, all this Clamour will be at an end; but till ſome of theſe things be brought to paſs, he Claims the Privilege to be Judge, what is, or is not fit to put into his Paper, and when Printed, every body is judge for himſelf, whether it be fit to be read or no.

THE following ſhort Queſtion will receive as ſhort an Anſwer, if it be not to the Enquirer's ſatisfaction, the Society are ſorry for it; but 'tis their Opinion that 'tis proper to the Subject.

June 26. 1705.

Gentlemen,

I *Ask your Pardon for the Trouble which I now give you and I hope you'll not think it impertinent to deſire a Satisfactory Anſwer to this Queſtion*, viz. *What Language does a Dumb Man ſpeak. Now, Gentlemen, If ye ſhould not think it unworthy your Time or Notice to Anſwer my Requeſt, it will be eſteem'd a particular Favour, and acknowledged as ſuch by*

Gentlemen,

Your very Humble Servant.

The Society deſires the Gentleman to ſend them word what any Dumb Man has ſaid, and then they will endeavour to tell him what Language it is —and they think 'tis hard any body ſhould expect it ſooner.

THE following Letter, tho' it does relate to a particular Perſon, a thing this Paper avoids as much as poſſible, yet the General Contempt of the Perſon concern'd, has Expoſed him ſo much to the Wrath of the People Injur'd, that they are pleaſed to think no Meaſures due to him, which the Society cannot approve.

June 27. 1705.

Mr. Review.

I *N Your next* Inquiſition of Scandal, *be pleas'd to reſolve the following* Queries, *viz.*

1. Why *Robert Stephens* is call'd a *Hog?* 2. Why by the Name of that Beaſt above all others? 3. Whether he be not one of thoſe Swine that eſcap'd drowning, when the Devils were in 'em? 4. Why the reſt of the Devils did not leave the other Hogs to ſhift for themſelves in the Sea, and all of them enter into him for their better Security? 5. *and laſtly.* If this be Granted, Whether he is not the Devil of a Hog?

The reſult of which, will oblige ſeveral Injured Gentlemen, but more particularly

Your humble Servant,

G. L.

As to the Perſon meant here, the Perſons concern'd in this Paper, have receiv'd, perhaps, more Injuries from him, than the Complainers, but have always thought it below them to take any Notice of him.———

As he is a Perſon Employ'd by the Government, they think the exceeding Indecencies offer'd him ſhould be forborn with reſpect to the Government who Employs him.

Two things they think more Juſt and more Suitable to the Perſons agriev'd, *viz.*

If he is, what you repreſent him, Why do you not either Proſecute him at Law, or Complain to his Superiours.

If half what is alledg'd againſt him be True, we are ſatisfy'd, the Government being rightly Inform'd of it, would Diſmiſs him the Service, as a Perſon too Scandalous to be Employed.

If half of that half be True, the Law would Tear him out of the Hands of the Government, and Diſpoſe of him in a Stye ſuitable to ſuch a Hog.

But really Gentlemen, while you neither Sue him for Illegal Actions, nor Complain of him to his Superiors for Irregular Actions, the Society cannot but Determine the Facts are not as Charged, or his Accuſers Unaccountably to blame.

As to Invidious Names, Reproaches, and Stigmatizing Characters, they are below that Temper which Wiſe Men ought to keep, not worth your while, and do the Man no harm.

Nay, the Government ought to think him the better Servant, and that he does his Buſineſs with more Exactneſs, by how much the more People rail at him, but never bring his Proceedings to Examination.

The

The Society therefore, not at all in kindneſs to him, but in Common Juſtice, Unanimouſly Condemn the Treating him with any ſuch Terms as Hog and Swine, and muſt conclude in his favour, till ſuch other Methods are us'd with him, as may Legally entitle all Men to believe him that very Perſon common Fame repreſents him.

THE following Queſtion is already Determin'd by Sir *William Temple*, as far as good Manners would permit him, and we ſhall take Care to preſerve the ſame Reſpect to the Noble Perſon that told it, and yet give Anſwer to the Queſtion as it lies before us, we hope, to Satisfaction.

June 29. 1705.

Gentlemen,

SIR William Temple *in his Memoirs (on the the Authority of Prince* Maurice *of* Naſſau) *relates a ſtrange Story of an old Parrot in* Braſil, *that would Ask and Anſwer Queſtions like a Rational Creature ; it is as follows.*

It being in the Room where the Prince was, with many Dutch *Men about him, it preſently ſaid,* What a Company of White Men are here? *They Ask'd it,* What it thought that Man was? *Pointing to the Prince. It Anſwered,* Some General or other. *When they brought it cloſe to him, he Ask'd it,* Whence come you? *It Anſwer'd,* From *Marinnan, Prince,* To whom do you belong? *Parrot,* To a *Portugueze. Prince,* What do you there? *Parrot,* I look after the Chickens. *The Prince Laugh'd and ſaid,* You look after the Chickens? *The Parrot Anſwer'd,* Yes, I, and I know well enough how to do it; *and made the Chuch four or five times, that People uſed to make to Chickens when they call them.*

Pray, Gentlemen, *may I Ask the Reaſons,* How this Parrot became endued with Reaſon; *which, I think, is not common to Birds? And,* Whether Credit may be given to it, if we conſider the Character of the Relator. *If you pleaſe to ſatisfie in this, it will be acknowledg'd by,*

Gentlemen,

Yours.

The Society allowing the Matter of Fact, as Related by the Prince of *Orange*, tho' but on his Highneſs's Authority, they ſhould not have gone ſo far, have only this to ſay.

The Parrot might be Taught this Dialogue, as a Leſſon, but that he could Anſwer the Queſtions, as underſtanding their Meaning, they abſolutely reject, as impoſſible; and had the Prince tried him by other foreign and remote Queſtions, the Truth would eaſily have been Diſcover'd, and the Thing would have Anſwer'd it ſelf.

IT is ſtrange in an Age of ſo much Religion, as this is, as well as of ſo much Knowledge, that any Man would wonder ſuch a Queſtion as this ſhould be propoſed.

Gentlemen of the Inquiſition

PRay *Inform me*, Whether a Servant may lawfully tell a Lye for his Maſter? *For I Live with one that frequently Commands me to do ſo, tho' againſt my Conſcience. I deſire to know,* Whether I had better Obey his Commands, and ſo hinder more Evil? *For if I Deny, he doth fall out in a great Paſſion of Curſing and Swearing, that he makes a Diſturbance in all the Family. Pray let me have an Anſwer as ſoon as poſſible, and you will oblige*

Your Well-wiſher,
And Admirer,
R. B.

To this the Society freely Anſwer; You ought not to Obey your Maſter, but your own Conſcience; and 'tis grounded on the known Queſtion of St. *Paul* to the *Jews, Whether it is better to Obey God rather than Man, judge you?*

But for this Young Man's Conduct, they pretend to give the following Advice.

If his Maſter will have him Lye, let him tell it as a Lye; For Example, If his Maſter will have him ſay, He is not at Home, when he is Above at Dinner, ſet him do as a certain Boy did, whom his Maſter bid him Deny him——— *Is your Maſter at Home?* Says the Perſon: *He ſays he is not at Home,* Sir, ſays the Boy——— *What do you mean by that?* Says the Gentleman: *Nothing,* Sir, ſays the Boy, *I never Mean: Sirrah, Is your Maſter at Home?* Says the Gentleman; *Sir,* ſays the Boy, *If you wont believe himſelf, I am certain you will not believe me.; I told you before, he ſays he is not at Home, if you want to know what I ſay, I muſt tell you, It is not my Buſineſs to Contradict my Maſter.*

Thus,

Thus, Sir, if your Maſter will have you tell a Lye for him, tell it as his own Lye, and let them know it, and you will ſoon put a ſtop to the Unreaſonable Command.

ADvertiſements are taken in by *J. Matthews* in *Pilkington-Court* in *Little-Britain*.

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